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# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOLUME XXXVII

JACKSON, MISSISSIPPI, JAN. 7, 1915.

NEW SERIES, VOL. XVII, No. 1

## KINGDOM BRIEFS

Dr. A. J. Holt says a thousand Baptist preachers spend only their winters in Florida.

The West Point Sunday School observed the first week of the year as a week of prayer.

The General Education Board gave last year about \$700,000 for education of negroes in the South.

The Goodman church ordained Brother Jack Cowser to the ministry last week. He is a popular student at Mississippi College.

The First church, Paducah, Ky., got out a very attractive New Year's souvenir. It is a booklet with names of officers and organizations.

Some of the speakers at the Southwestern Bible Conference to be held at Shreveport, La., January 21-31, are S. J. Porter, J. B. Lawrence, G. L. Yates, G. W. McCall, R. P. Mahon, H. Z. Duke and M. R. Patterson. This makes an enticing menu.

Brother J. E. Thigpen, of Flora, is one of the best men and best pastors in the State. He preaches the gospel with power and acceptance. He has two Sundays not now taken which ought to be secured by one or two good churches within reach of him.

Ex-President Roosevelt seems to be "spilling for a fight." He thinks the United States should go to war with Germany for violating the neutrality of Belgium. It is well that saner counsels have prevailed at the White House. The colonel got a taste of blood in Cuba and no other food seems to satisfy him any more.

On Sunday the third, two brethren were ordained to the ministry at New Prospect church in Lincoln county, R. L. Lambright and C. S. Wroten. Brother Lambright has been a student in Mississippi College, and is now teaching. Brother Wroten is a student in Clarke College. The presbytery consisted of Elders J. R. Kyzar, W. H. Morgan and J. E. Lowe.

The Sunday School teachers and others who want a commentary on the lessons for 1915 can get Peloubet's Notes, Tarbell's Guide, Arnold's Commentary, Torrey's Gist of the Lesson, and Coon's Pocket Commentary, of The Baptist Record. The first two are one dollar each, ten cents for postage. The third is fifty cents, ten cents for postage. The last two are twenty-five cents each, postpaid.

S. D. Gordon, of Philadelphia, will be in Jackson, January 17-22, to conduct a Bible institute and conference. His devotional books, "The Quiet Hour Series," have had probably the largest sale of probably any religious books in America. He will probably be at the First Presbyterian church for one service each day, if the house is large enough, and other meetings will be held at the other churches morning and afternoon. It will be a fine opportunity for people who can attend these meetings to learn from a man whom the Lord has graciously used in other places.

Pastor J. R. Hobbs, of Shelbyville, Tenn., proposes in the Baptist and Reflector a plan for making the boards of the Southern Baptist Convention more representative. It is to have each church in a district association choose one of their number to serve on an associational executive board. This board to select its president to serve on the State Board, the State Board in turn to have its president and two vice-presidents serve as members constituting the three boards of the Southern Baptist Convention. He also advocates a reserve fund out of the mission collections for the Home and Foreign Boards, to be loaned at interest or to be used to do a banking business. The last suggestion would certainly raise a storm if undertaken.

Recently statements were sent to more than 4,000 subscribers. In return we have received a great many kind letters; we do not know of any one with an unkind expression. We are grateful for this and for the remittances received. As gratitude has been defined as a lively appreciation of favors to come, we are gratified to those who are going to remit. If you haven't sent in yours, you have joined the "silent majority." We hope for you an early resurrection. It might help others to live longer.

A beloved brother asks on what authority a cyclopedia, which he does not name, asserts that some Baptists do not practical immersion, and that Peter was the first pope. We suppose it is on the authority of ignorance as that is often the most cock-sure and presumptuous article in a cracked cranium. It seems that he got hold of the wrong cyclopedia.

The Baptist Record, as usual, will go to each of our foreign missionaries without cost to them. The publishers give the paper, but the postage on each of seven papers is \$1.04 for the year. This has for several years been furnished by some friends of missions or of the missionaries. We shall be glad to have these amounts sent in by those who love the work, volunteers. The total will be \$7.28.

The Baptist Record has an attractive plan by which any church desiring an organ or piano can get one on easy terms. We can supply either a new or rebuilt instrument. Some of the rebuilt organs sell for as little as \$40.00 and can be shipped from Jackson on a first payment of only \$5.00, the balance \$5.00 per month. Write for descriptions of the instruments, if you need one, stating what you want.

Bible institutes are popular because brethren believe them helpful. One is announced at Murray, Ky., where Brother H. B. Taylor is pastor. This is their seventeenth annual institute, and they have a most enticing program.

We lack copies of The Baptist Record in our files for October 8, 1914, and would greatly appreciate at least two copies sent us by friends who can spare them.

J. M. Dawson succeeds F. C. McConnell at the First church, Waco, the latter going to Atlanta.

J. L. Gross, of Houston, Texas, has been elected executive secretary of the Georgia Baptist Education Board.

President Wilson's protest to Great Britain against the interference with American commerce is receiving serious and favorable consideration. It will bear good fruit.

Elsewhere is reprinted a clipping sent from one of our most enterprising young pastors against the use of titles for preachers. Any right thinking preacher would rather be "brother" to a good man than "doctor" to anybody.

Pastor W. I. Allen, of Shaw, in December, preached to his churches on taking, reading and paying for The Baptist Record, and a committee in each church will be appointed to make an earnest effort to put the paper in every home. They will also look after the distribution of tracts.

The Northeast Mississippi Bible Institute will be held at Ecru, January 26-28. A good list of the preachers in that part of the State furnishes a prospect of a most helpful meeting. These brethren have made it a feast in the past and will again. The subject is the Epistle to the Galatians, and there is a sermon each night.

We have received a copy of the "Negro Year Book," an annual encyclopedia of the negro. The editor is Monroe N. Work, of Tuskegee Institute. It gives much valuable information as to the progress of the negro and facts as to the present work of the race that one cannot afford to be without who hopes to speak intelligently about them. It is well worth the price—thirty-five cents, postpaid. Apply to the Negro Year Book Publishing Co., Tuskegee, Ala.

As several have inquired about special terms to churches which put the paper in every family, we have decided to make this proposition. Where the church subscribes for the paper for each family in the church, saving us the expense of soliciting and collecting the paper will be furnished at the special price of \$1.50 a year. This is conditioned upon the entire amount being sent at one time and in advance, accompanying the names of persons to whom the paper goes. This is to include those who are already subscribers as well as new ones.

The Boyce weekly papers, of Chicago, the Blade and the Ledger, will publish no more liquor advertisements. They have investigated the effects of alcohol and find that in the judgment of physicians and pharmacists, life in America is made three years shorter by drink. This means, according to his calculation, the loss annually in America of 9,000,000 lives or \$45,000,000,000. This makes the losses in the European war appear as nothing. It is said that the European countries are actually prospering in war time on account of prohibition. These papers from which liquor advertisements are cut out are said to have 250,000 readers.



# THE BAPTIST RECORD

## A VITAL DENOMINATIONAL ASSET

By G. S. DOBBINS, Th. D.

### THE PROBLEMS AND DIFFICULTIES.

Upon retiring from the editorship of the Baptist Standard, of Texas, in 1904, Dr. J. B. Cranfill wrote the following words of profound wisdom as bearing on the problem of the religious newspaper:

"It is easy to write. It is not hard to acquire an easy, flowing style of composition. Newspaper writers of ability abound in many places, and if writing good articles were the only test of successful journalism, we might have many more successful Baptist papers than we have now. The heart of the matter, however, is with the business manager. To have the money to pay the printers, the pressman, and the company that furnishes the blank paper on which the paper is printed, etc., and then have something left to feed the families of those who devote all their time and energies to its enterprise—this is the most crucial point of all."

Ask the editor if The Record is as good a paper as he wants it to be or can make it, and he will unhesitatingly answer, "No! Double The Record's income and we will double its value. We can only give you as good a paper as the denomination is willing to pay for." Many and sad have been the failures in the history of Baptist journalism; and in almost every case the failure was due to the attempt to produce a better paper than its income would warrant. The paper that undertakes it is signing its own death warrant, and the verdict at its inquest will be "Suicide!"

There are three great considerations involved in the Baptist newspaper problem. The first is as to support; the second as to ownership and control; the third as to circulation.

### The Problem of Support.

Clearly the financial consideration at present overshadows every other. This phase of the problem is complicated in several ways. Few people have any adequate conception of the amount of original capital required in the publication of a first-class paper of wide circulation. Lacking this capital the manager is compelled to have the paper printed by contract, and of course the printer must add his legitimate profit. Lacking this capital, again, the manager is shut off from the profits that might accrue from the use of his plant as a Baptist publication center, reaching out after all the Baptist printing of the State. With this capital, moreover, a profitable book-supply business can gradually be built up, as The Record has already shown in a limited way. This capital, instead of being supplied by private individuals, ought to be furnished in the same way that we have capitalized our colleges, our seminary, our hospital—by endowment. To this writer, after a study of the problem extending over many years, this is the only practical and permanent solution, and to this end he is convinced the leaders of the denomination should be constantly working.

Again, there seem to be no means that Baptists can use to prevent the multiplication of papers except by the creation of public sentiment against it. So long as there are several weak papers struggling for existence as private enterprises within a limited territory, the success or highest usefulness of any of them is inhibited. If one paper does succeed in gaining the whole field, any real measure of success has in the past been the signal for from one to a half-dozen rivals to spring up, contesting its right to undivided support. Of course it is a free country, and Baptists are the freest people in

it, but this ought not to serve as an excuse for crippling a great denominational agency. "But," some one will say, "suppose The Record doesn't suit me?" Very well, that is your opportunity. It is YOUR paper—spend a season of prayer for the editor, and then put your shoulder to the wheel to make the paper what you think it ought to be. Never fear but that if the right spirit and motive are back of it, the editor will be rejoiced to have your help and suggestions. Indeed, he craves that sort of thing.

A third consideration is as to advertising. "Why," it is asked, "can so many of the beautifully printed and bound magazines and periodicals be printed and almost given away, while The Record costs \$2.00 a year?" Because the income of these magazines is derived almost wholly from advertising, and the larger the circulation the greater the advertising patronage. "But," it may be insisted, "why can't The Record secure this advertising?" Pick up these magazines and look at the advertising and you will have the answer. The Record is no less a representative of Jesus Christ than any preacher in His pulpit. Therefore it emphatically refuses all questionable advertising patronage, just as the self-respecting preacher would refuse to be agent for the goods advertised. This cuts its possible patronage down from fifty to seventy-five per cent, and its limited circulation does not make it a successful competitor with those papers that accept everything, and then give the paper away to swell the circulation.

Its source of income, therefore, in the very nature of the case, must be chiefly its subscription list. And just here is presented a strange and singular phenomenon: Men who will pay every other just and honest debt without question, will unhesitatingly defraud the manager of their religious paper of the subscription due him if allowed to do so. Why? Perhaps because deep down in their hearts they have never come to put a money value on that which contributes to their spiritual welfare, and so do not feel that the paper has actually been worth anything in cash. Perhaps because they think that so small a sum could scarcely make any difference, and while of course they expect to pay it, there need be no hurry about it. Perhaps they were beguiled into subscribing by some over-zealous agent, and really feel very lightly the moral obligation to pay for the paper. "Will a man rob God? 'Yet,' it might be written, 'have ye robbed me in past-due subscriptions.'"

### The Problem of Ownership and Control.

The question of ownership and control, while mentioned as a separate consideration, cannot be discussed apart from the financial problem, though it involves more than that. There are inherent weaknesses in private ownership. As Dr. Gambrell puts it, "There is no way known under heaven or among men, whereby we can be religious for financial gain." At the same time there are serious difficulties in the way of conversion ownership. Experiments along this line have been very unsatisfactory. The editor in these cases was chosen by the convention and became its employee. Frequently special ability was not the chief consideration in his choice, but the fact that he was a good man without work, or his voice had failed, or something of the kind, was the determining factor. If he happened to be an able, aggressive man with an independent mold of mind and a purpose to accomplish something, he inevitably

ran athwart the reactionary faction that existed in almost every Baptist body, and was generally deprived of his place for the sake of peace; or else an opposition paper was started. That the paper should be subject to the control of the convention is beyond question. That it should be the property of the entire domination is equally certain, since its service and value are in exactly the same class as that of our colleges, hospitals, orphanages, seminaries, etc. Therefore, since competent boards of trustees have made possible the existence and efficiency of these other institutions, it stands to reason that the same sort of control would be effective in the case of the denominational paper. This would not leave the management to the whim of the uninformed, nor compel the editors to be time-servers, but as it has placed Dr. Webb and Dr. Lowrey and Dr. Provine at the head of Mississippi College, so would it place the best man at the head of the paper and free his hands to make it of the greatest possible value to the denomination.

We can at once see how this would simplify the financial problems. The paper, by virtue of its ownership and control, would be given dignity, prestige, credit. Its success would enrich no individual, but would serve simply to build up the value of the paper to the denomination. A division of labor would be effected, whereby the responsibility of editorship would be placed upon the editor, that of control upon the trustees, that of support upon the denomination as a whole, and that of circulation upon the pastors and missionaries. Let no one interpret this as a roseate dream, solving all difficulties, and making the work of the editor and manager a bed of roses. There would still remain problems enough and troubles enough; but it is submitted, in an earnest appeal to common-sense, on behalf of this great denominational agency, that some such plan would be a step in the right direction.

### The Problem of Circulation.

The problem of circulation involves both the financial consideration and the question of ownership. How to get the paper circulated and read becomes, in existing conditions, an appalling task. Taken as a whole, the Baptists of Mississippi are not a reading people. The scarcity of good books in the home of the average Baptist family is a cause of grief on the part of every true pastor, teacher and editor. Over against this fact is the deluge of cheap, trashy, sensational printed matter which the mails are daily pouring in upon our people. With this worse than worthless trash, with its insidious attractiveness, the religious paper must compete. Its excuse for existence is that it is religious, and therefore is seeking to promote righteousness; by its very nature it is bound to deal with themes that are deep and thought-provoking. But to the ignorant and unlettered, whose thoughts seldom rise higher than their round of daily toil; to the careless, to whom religion is a matter of little importance; to the worldly and material (and there are untold thousands of this class in Baptist churches), to whom much of the paper's teaching is positively distasteful,—to all this mighty host among our people the Baptist paper, be it ever so excellent, makes scarcely any appeal whatever. As the editor faces the task of reaching and enlisting this mass of unenlisted and ineffective Baptists he is tempted no doubt to cry out in despair, "Who is sufficient for these things?"

To cope with such a mighty problem is the editor's task as he undertakes to get his paper circulated and read. He can no longer secure a hearing on the ground merely that his paper is religious. He must make it interesting, attractive, indispensable in the life of its readers. He must learn to lay hold on the greatest of all forms of conveying truth, the story form, which Jesus used so marvelously. His paper must stand for truth, for Baptist principles, but

constructively, not destructively, and in heart-gripping message, not stale polemics.

Then, his paper must be religious, in the true sense. Not acrimonious, nor concerned alone with churchly interests, but as interpreter of the events and movements of the world in terms of the Kingdom of God. At the heart man is religious, "incurably religious." He has a great hunger which nothing can satisfy but religious truth. But, alas, the futility of trying to feed him on the husks of creed and dogma, when what he wants is life. The reality and value of religious truth must be impressed upon him in every phase of life. Jesus Christ, "the magnet of the world," must be lifted up, and he, being lifted up, will draw all men unto himself.

### Finally, he must make his paper Christian.

He must tell the truth, he must serve unselfishly, he must practice the Golden Rule. What a shame it is when a paper which purports to stand for Jesus Christ opens its columns to the attacks of brethren on brethren! What a travesty on the spirit of the Master when its pages are burdened with criticism and contention and cynicism! No wonder the humble Christian, no less than the man of the world, will have nothing to do with it. No wonder the paper fails.

Such a paper, embodying every great quality enumerated, the editor of The Record is capable of giving to his denomination as he works out his plans under God's guidance, provided only that his brethren will make it possible by the solution of the pressing problems of support and circulation. Is it not full time that we as a people were giving to this great agency of the Kingdom the same thoughtful, wise consideration that we have already given to other institutions?

### The Opportunity.

Of all the people to whom God has given a charge, none ever rested under a heavier weight of responsibility and obligation than the Baptists of the twentieth century. Of all the agencies that God in His wisdom has provided in our age for the spread of truth, none equals the power of the press. To awaken and enlist the more than 150,000 Baptists in Mississippi to their responsibility and God-given opportunity is a task that might well thrill the heart of an arch-angel. To The Record, under God, has been given a leading part in this mighty task. With such a history, with such a field, with such a function, with such an aim, I have faith that the problems, however great, will be met and solved.

Meanwhile there comes the insistent question to you and me, What are we doing to help? We can pray for the editor, we can give to The Record the best from our pens in news and contributions, we can subscribe for the paper, read it, pay for it, and convince others of its value. And because we do this we shall be made more intelligent, more efficient, more useful Baptists, which means that the smile of our God will be upon us, and the Master's heart made to rejoice.

### A SPLENDID OPPORTUNITY FOR SERVICE.

Enlistment and efficiency are terms much in use at the present time. Our Baptist people need, perhaps as much as anything else, to enlist a much larger number of our laymen in all phases of the work we are trying to do. There is also great need that those who are enlisted should be more efficient in the work they are undertaking; and whoever lends a hand to enlist more of his brethren or to make them more efficient is certainly doing God's service and will doubtless receive His blessing.

The coming Convention of Baptist men at Meridian February 9-11 next furnishes a splendid opportunity to both pastors and laymen to do a service that will count for much in the enlistment and development of a large number of laymen, by getting them to attend this convention. If we could get representatives from all of our churches in the State to attend this convention, the contributions to all causes would be largely increased and there would be renewed interest in all of our work.

Great good was accomplished by the Convention at Jackson last February if we are to believe the testimony of pastors and laymen throughout the State. We hope to make the Convention this year even better than last year.

Urge the laymen to attend. It would perhaps be a good idea for the churches to select some men to attend and thus place the responsibility on them. If possible, get some men to go who do not usually attend conventions. Enlist new material. They will come back ready to go to work.

The place for holding the convention is ideal. The program will be good. The speakers will be able and interesting. The attendance, we trust, will be large. May the results mean much for God's cause among us and throughout the world.

N. R. DRUMMOND,  
Chairman Committee.

Columbia, Miss.

### STATEMENT FROM DR. W. D. POWELL.

Mission Secretary of Kentucky Baptists.

My Dear Mr. Henderson:

We look back with delight and pleasure to the Laymen's Convention which was held in

### TAKING STOCK.

(Editorial in the Saturday Evening Post)

The high nervous tension of last August has very decidedly relaxed. Business is improving and the outlook is brighter. There is no touch of panic; no particular fear. We seem to feel quite snug and the tight all round—and quite sober. We have settled down to a steady, long, strong pull. Business in the United States is seldom in equilibrium. It is either rushing up or tumbling.

It is doing neither now, and there is probably a widespread feeling that this is a good time for the United States to take stock of itself all round—cut out follies, reduce wastes, tighten up loose screws and get the machine in the best order we know how. Probably a great many of us have that sort of feeling about national activities in general. If a great many of us apply it to our personal activities we shall get some important results.

this city the present year, and we are looking forward with high anticipation to the one to be held during 1915.

The beneficent result of these important meetings have been made manifest in various departments of our missionary work. A number of our wealthiest laymen received a new vision of their obligations to the intensive and extensive work of our Master's Kingdom. One of these laymen, who was led under the good impulses of the last Convention to offer one hundred dollars toward the sending out of a foreign missionary and then gave half as much toward another, was in the office the other day looking into missionary operations and admitted that he had never understood and appreciated the value and importance of missionary work until our Laymen's Convention, though he is a member of a strong Baptist church in this city.

This morning we received from Africa a letter from one of the three missionaries that were sent to the foreign field as an immediate result of our last Convention. The quickening of the zeal and the increased devotion of our laymen is both apparent and gratifying.

The Kingdom of Christ will not come until our laymen have a proper vision of the task which has been assigned to us, and like true architects foresee the finished work. There must be a note of victory in the heart if success is to crown our efforts. When one keeps an eye steadily fixed on probable defeat, he will squander his energies and defeat will be the result. The anticipation of triumph is one of the secrets of victory.

Our laymen must be more than seers, they must be soldiers. We must strive to build the kingdom for which we pray. The place of travail must become the very door of hope. We must be the incarnation of our highest ideals. Under the leadership of our Master, we must possess that faith which will overcome difficulties and bring all in subjection to His pure and sovereign will.

The Lord is marching onward. We, as his watchmen must proclaim the dawning of the morning and the splendors of the great day which awaits us when the gospel shall be duly proclaimed where God has already thrown wide open the doors to the heralds of the cross. I rejoice with you in the splendid work you are accomplishing. I can only wish that you may be able to hold in many, if not all of our States, conventions which will arouse our laymen to the possibilities and obligations of the hour.

Wishing you every measure of success. I am,

Yours fraternally,  
W. D. POWELL.

Louisville, Ky., Dec. 21, 1914.

### BLUE MOUNTAIN BREEZE.

Our after-Christmas work began January 5th. A few students are withdrawing, but the number of new engagements is larger than the number of withdrawals. The second half of this session begins January 18th. We have an able man devoting his entire time to the teacher training department.

W. T. LOWREY.



# The Baptist Record

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P. I. LIPSEY, Editor

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearsages will be paid before ordering paper stopped.  
Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

## EDITORIAL.

We have been fond of assuming and saying that Negroes are "just naturally Baptists" and taking it for granted that we had them in perpetual possession. It is one of the devil's tallies for deceiving the unwary and carrying into captivity a body of people while the saints were asleep. Nobody is "just naturally a Baptist." People may be born into a Catholic church or a Methodist or Presbyterian church, but he has to be born again to be a Baptist, whether negroes or white folks. The negroes of the South are largely Baptists because our fathers preached the gospel to them and our mothers read the Bible to them. The writer is told that the first convert his father baptized was a negro, as it was his habit and business to preach to them in the same churches that the white people worshiped in. They got the negroes into the kingdom and into the Baptist churches because they went after them.

In more recent years it has not been so easy to reach them and the opportunities for preaching to them have been diminishing. Largely they cut themselves loose and we have been too quick to leave them alone. Northern Baptists have tried to help them with some success. In the last few years it has been reported that the Catholics have been making special effort to win the negroes. Some have been disposed to regard this as a mere rumor or as a case of "nerves." But the facts are very much in evidence. A few days since the pastor of a colored church in Jackson took the editor around to see what was being done. The Catholics within a very few years have bought a block in the part of Jackson populated by negroes, have built a large two-story brick school house, a two-story brick for the "sisters" who teach, to live in, a new church house and a home for the priest. Into this they have gathered three hundred children from protestant and Baptist homes who are required to come to the Catholic church on Sundays to be taught the catechism. Each child is charged twenty-five cents a month for tuition. The colored pastor reports that these people are being brought up in this way. If Baptists should do as well in Brazil in so short a time, it would be published in all our papers as a great achievement. We are doing well in Brazil; but there is such a thing as "saving at the spigot and wasting at the bung." What are we doing for the training and saving of these people at our own doors and in our own homes? In this particular case, absolutely nothing. If it is easy to bring and keep them in the way of the truth, with less outlay of money is it not good economy and good religion to do it? While men slept an enemy sowed tares in the wheat.

## THE BAPTIST RECORD

Thursday, January 7, 1915.

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The Sunday Schools have with the new year begun the study of the Old Testament, resuming with the

**AN EXPERIMENT IN GOVERNMENT** book of Judges. The Old Testament is a splendid picture gallery

with explanations and interpretations. There is nothing more interesting and nothing more educative than a picture gallery when we closely observe the guidebook of helpful interpretations that usually accompanies the pictures. These are furnished in the series of lessons in the Old Testament. One impression which is made by a reading of the entire story of this period of the Judges, is that it is an experiment in government. Perhaps the whole of the old Bible may be said to be just that in order to demonstrate the necessity of the kingdom of God.

A brief description is given in the sentence, "There was no king in Israel; each one did that which was right in his own eyes." It was the simplest form of government. In one sense it was the best form. Some one has said that is the best government which governs the least. Certainly that is the best government of which you are the least conscious, just as that is the best liver which you don't know that you have.

It was a time when each man was answerable to God and his own conscience alone. Certainly that is the ideal government which puts a man directly under the control of the Lord, with direct access to Him. It is perhaps this that philosophers and socialists have dreamed of from Plato to Tolstoi. It was according also to God's way, for He afterward opposed the making of a king and through Samuel sought to dissuade the people from such a purpose.

But somehow it didn't work. What was the matter? The answer is in this, that they were a people uncircumcised in ears and heart. They had the outward form of initiation into the family of Abraham and the family of God; but their ears heard not His message and their hearts responded not to His will. There was needed a new covenant, a different covenant, one that wrote the law in their hearts and made the will of God their delight. Only a regenerated man is obedient to God and needs not the constraints of law. This part of the law like all the rest was as a schoolmaster to bring us to Christ. All human government is tentative and temporary, is experimental and inadequate. Law itself only shows the sinfulness of sin and the necessity of grace. The freedom of government, or rather from government in the Baptist churches is possible only with regenerated people. Other

churches which do not insist on a regenerated membership have to have a strong government with authority vested in someone outside themselves. They are a poor substitute for the government of God. Freedom and grace are not found except in company with each other.

The habitual employment of a prepared and fixed routine of prayers for the purposes of devotion and worship is spiritual slavery. It is a bondage that may not be felt, but is none

## USE OF OTHERS PRAYERS

the less real. That a sick or crippled person may need for a while crutches or other assistance in walking is true, but to accustom oneself to leaning for support on something or someone else is to fail of developing one's own strength, and to perpetuate weakness and deformity. The use of a prayer continually by one with whom it is original will inevitably result in rigidity, frigidity, lifelessness and petrification. The soul is a living, growing, expanding thing and must have room to grow unshackled. This is particularly true of a soul in communion with God. Any effort or consent to limit it by confining it to the desires others have had or emotions that are borrowed will prevent its inherent right of natural growth. It is worse than wearing second-hand clothes; not only a misfit but arrests development.

Now with all this said, there may still be a place for the use of prayers of others. There are probably none of us that have not been greatly helped by the praying of others, not simply by their praying for us, but by the stimulus of a soul engaged in this highest spiritual exercise. The soul is always and inevitably at its best in prayer. It is reaching after God or having found him is luxuriating in fellowship with Him. The presence of a strong character stimulates us to our best. The realization of the presence of God and communion with Him is the loftiest and most uplifting experience a soul ever attains to, or ever will. It is good to be with one in a time like this. It is good to follow one in this highway. It provokes to better things. This is certainly one reason we have public prayers, that is, some one to lead in prayer. It increases our desire and teaches us better how to pray. It was on an occasion like this that when Jesus was praying in a certain place the disciples came to him when he had ceased and asked Him to teach them to pray. One at least can say that in published sermons of Beecher and Joseph Parker, he got at least as much good from the prayer which preceded the sermon. Books containing the prayers of others, genuine prayers, may be read in the same way as other devotional books. Both may be abused by being used as substitutes instead of a stimulus to personal devotion. They may elicit simply emotion with no corresponding activity. But they may be suggestive of things that provoke us to wider sympathy and deeper longing. To have heard some men pray is better than to hear others preach, and we are able ourselves to pray better and oftener.

Thursday, January 7, 1915.

This subject is variously spelled according to the vocation of spelled or the caprice of the speller. But by what

## D. LIGHTED

ever method spelled if he is not the same man (or woman) he (or she) is at heart of the same family. It (let us call him it) is sometimes spelled dee-lighted; sometimes De Lighthead. The family name may have become corrupted in spelling but may be traced back to the same emotional ancestral tree. You have sometimes seen his picture with large and brilliant front teeth, perhaps with more of them than the ordinary man. But seriously, if one can be serious in the presence of this figure, an occasional off-hand word or phrase may photograph a characteristic of an entire generation; its weakness or its strength. So this headline has unconsciously betrayed a little affectation of our day.

Everybody seems to think it incumbent on him to be perfectly delighted no matter whom he meets or what he is engaged in. To be sure, it is much better than being perfectly miserable, only the world objects to the pleasure of the occasion being overdone. You may have seen a Sunday school teacher begin a lesson with the most ecstatic and charming picture of a delighted countenance when she goes to tell the class about the agony of Gethsemane. It is not the subject matter that is taught which determines the attitude and tone but an overwrought desire to seem agreeable and charmed not to say charming. You may have seen a preacher so anxious to appear pleasant and dominated by desire to please that he and the people cannot think of his message for being impressed with his agreeableness. You may have seen the aspirant for social honors so completely overcome with a manufactured delight as to make you wonder whether his or her face is not in pain from so much effort at smiling. Poor, foolish sinners that we are; is there no place for seriousness and is there no premium on sincerity? It is not necessary to wear a perpetual expression of being triumphantly delighted; nor prance and paw like a spirited nag with the first harness on. It is possible to keep sweet and also true.

An unknown writer asks the proper method of calling a pastor. It is not our habit to answer anonymous letters, but this voice out of the unknown perhaps needs to be heard. It is the privilege of any member to suggest a suitable man. It is customary for the church to appoint a committee to find out whom they think suitable and available. This committee cannot call a pastor but recommends someone to the church and the church, including all who are present, vote as they choose, asking, of course the guidance of the Spirit. The committee should be composed of judicious men and should listen to the expressed wishes of any member.

The Baptist Standard states that Lord Roberts, the recent commander of the British armies, was a Baptist.

## THE BAPTIST RECORD

### BOOK REVIEWS

We shall be glad to review in this column any good book which is sent us. Any book reviewed in this section may be secured by sending the price to The Baptist Record, Jackson, Miss.

"Moral Training in the School and Home," by Sneath and Hodges. Published by The Macmillan Co.

Realizing the fact that some of the things that are of most importance receive the least attention and especially that this is true in child training, has prompted these noted educators to prepare a series of supplemental readers for public schools that teach in a direct way moral conduct, yet in such an attractive way that the child receives the truth couched in its most attractive form. Supplementing this Golden Rule Series, E. Hershey Sneath Ph. D., LL. D., professor in Yale University, and George Hodges, D. D., D. C. L., have prepared the above volume for the use of teachers and parents and it will be found most helpful in the training of children. The subject is well understood by the authors and clearly presented and will be of vital interest to many.

"The Cause of the War," by C. E. Jefferson, pastor of the Broadway Tabernacle New York. Published by Thos. Y. Crowell Co. Price 50 cents.

While the eyes of the world are turned upon the great struggle of the European nations, many are questioning why should this bloodshed and horror be allowed by God? The pastor of the Broadway Baptist Tabernacle has answered the question of the millions in an attractive little volume that should find its way into the hands of all who are interested in the coming of peace once more.

"The Physical Examination and Training of Children," by Charles Keen Taylor Price \$1.00 net. Published by The John C. Winston Co.

It has been shown by actual experiments and results in many cities that the physical examination of school children is necessary to the proper physical development of the children. It is not always possible to have a trained examiner in schools and where this is the case, this volume will appeal strongly to the teachers and parents. In cities where the services of the examiner are considered necessary this clear treatise will afford those interested an opportunity to cooperate with the examiner by carrying on the important part that should be done in the homes.

"Character Development," by Charles Keen Taylor. Price \$1.00. Published by The John C. Winston Co.

It has been thought that character development was not necessarily a function of the public and other schools, that a child could get all this part of his education in the home and Sunday School. This author believes that character development should be carried on along with mental and physical development and has arranged a course

for schools. It is time that the educators of this country joined entirely with the author in this belief and after reading this volume there will be a general awakening to the needs of the average child which will be the part of parents and teachers to supply. The author has given such a clear exposition of his theory it will be easy to get results by adopting it in the home and schools.

Reviews prepared especially for the Baptist Record by the National Publication Review Bureau.

### MEMORIAL SERVICES TO DR. R. J. WIL- LINGHAM.

It seems fitting that memorial services should be held by our Southern Baptist churches and groups of churches in memory of the beloved and lamented Dr. Willingham, who for so many years has led Southern Baptists in their foreign mission work, and has achieved such notable success in it. All our people, including the young, ought to be made familiar with the fact of his great life and his administration of high denominational trust. We would therefore suggest that memorial services be held by all our churches, or groups of churches where convenient, and that the story of his life and labors, information about the great work to which he so unselfishly and faithfully dedicated his powers, and prayer for foreign missions which at this hour stands in special need, be made features of the occasion. The Foreign Mission Board will upon application furnish such information as is needed to make preparation for these services.

LANSING BURROWS,  
President Southern Baptist Convention.

Pastor Ben Cox writes: "I am very much interested in the announcement that my dear friend, Brother Thos. S. Potts, formerly pastor of the church that I now serve and who was also superintendent of our Tri-State Baptist Hospital, has decided to enter the evangelistic field. I want to commend him most heartily as safe, sane and spiritual. He is a Christian gentleman in every sense of the word and a very able preacher. Any church that secures him for revival services will not regret it."

Advices from Meridian are to the effect that large interest is already being manifested in different sections of the State, in the Men's Convention to be held in Meridian February 9-10-11, 1915. The committees appear to have the work well in hand, and are anticipating a great spiritual uplift among the laymen of Mississippi, as a result of the convention. Brethren, pray for the meeting and make your arrangements to attend.

Could we forbear dispute, and practice love,  
We should agree as angels do above;  
To love is to believe to hope, to know,  
'Tis an essay, a taste of heaven below.

—Edmund Waller.



## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

The prospects are as bright as the promises of God.

Our faith is the measure in which we receive our blessings from the Lord.

Two words at the present moment stand out and compel attention: the one is "Duty," and the other is "Sacrifice." And the two are intimately connected.

We received in the month of December \$868.39 for Ministerial Relief. We brought a balance over from the last Convention year of \$118.54, and we received in November \$15.10, making a total of \$1,002.03 that we have received for Ministerial Relief. We will have on our list, if all the applicants are received, about twenty-five beneficiaries. This is \$40 per year for each beneficiary, or less than \$4 per month. Brethren, this is absolutely appalling! We have said all that we can say about the need of our old ministers. If the Baptists of Mississippi with the facts before them are willing to let these old servants of God suffer, they do it at their own peril.

We find that for the year beginning January 1, 1914, and ending December 31, 1914 187 churches have made contributions to the support of the aged ministers of this State. Of this number 98 made their contributions in November and December, which shows that only 89 churches contributed for the whole of the rest of the year. This taken from the 1,500 churches in the State leaves 1,313 churches that gave nothing to aid these old ministers. Brethren, will you please look on the books of your Treasurer and see whether or not your church has contributed in the last twelve months to this fund? If it has not, then in the name of the helpless and the suffering present the matter to the church and have them take an offering. I received a letter with a check in it from one brother, and in the letter he said: "We have a church of twenty members and I have just made the calculation, if every church in the State would give in proportion as our church has given, you would receive not less than \$6,000 for our aged ministers." He also says: "I love Baptist truth, but I confess that I feel ashamed of Baptist conduct in some respects."

### A Word From Brother O. D. Bowen.

We have received a letter from Brother O. D. Bowen which we take the liberty of reproducing in part.

Brother Bowen says: "I am impressed to write you in order to thank you for your gracious plea on behalf of our poor, old, destitute preachers, the neglect of whom is the disgrace of Mississippi Baptists and has been so for years. Secretary Rowe pleaded for their support during his long term in ser-

vice, but without much effect. Just what the mystery is that deafens the cry for help for our dear old veterans is a puzzle to me. It staggers me, and arouses my indignation to such an extent that I have exploded in making speeches on this subject before our Association gatherings. The whole blame rests upon our pastors, for the laymen are ready to respond and will respond cheerfully and liberally to an appeal to the support of our old preachers, if only the appeal is made. Any other cause pertaining to the work we love receives glad attention when introduced in our public meetings, but that of the sad need of God's dear old servants meets with the spirit of unconcern and indifference, and so next to nothing is done for the relief of these aged soldiers of the cross. They are left standing at the gate of our denomination with sad hearts and with imploring looks which plead for the crumbs that fall from the bounteously supplied tables—and they get the crumbs sure enough, only \$7.00 per month, barely enough to keep them from the poor house.

What a splendid opportunity is open to our young, educated and efficient pastors to show their liberality of soul by pleading the cause of their dear old fathers and for their support. Baptists are given to stretching the text, "Content earnestly for the faith once for all delivered to the saints," and are further from it in the practice of the faith which cares for God's dear old dependent servants than any other denomination in the land.

I humbly trust, dear Secretary, that your splendid appeal may succeed in arousing the pastors to do their duty. Your aged brother who writes these lines is free from this sin and neglect of our poor old preachers, for he has more than a quarter of a century kept this subject in the forefront along with missions and other denominational interests. God grant that a brighter day may dawn upon our denominational giving to His dear old servants who linger on the border land."

### HEATHENISM AND CHRISTIANITY IN INTERIOR CHINA.

In many ways the Chinese are very liberal in their treatment of various religions. As is well known, many Chinese are at the same time worshippers of Buddhist, Taoist and Confucian deities. For hundreds of years great numbers of Mohammedans have lived undisturbed in China except when they have rebelled against the government. It has been stated that the reason that the Chinese are so liberal is that they do not care enough for any religious belief to bother about any other man's religion. It is true that China is materialistic and utilitarian to the core, if not atheistic. The common people have no ordered religious beliefs, each picking out some particular god for especial adoration.

Tsao Yie, the kitchen god, is worshipped all over China and he has been worshipped back to remote antiquity, long before the time of Confucius. There is a regular day for the worship of the moon and on this day a special cake is eaten called the "moon cake." A short distance north of my compound there is a large willow tree within which resides a spirit who has unusual power in curing diseases of the eye. Great numbers of testimonials have been placed there around the tree as a testimony to the efficacy of his healing virtues by those who have received supposed benefits.

But of course the great and universal religion of the Chinese is ancestor worship and in this they are more earnest, perhaps, than anything else. Volumes have been written on it, but suffice it to say that it is a great obstacle to Christianity. China is distinctly a difficult field for missionary labor, but there are not wanting signs to show that the heaven of Christianity is permeating the life of the nation.

Many earnest Christians are to be found in every part of China now and there is plenty of evidence to show their devotion to Christ. In the terrible Boxer year scores of native Christians died for their faith to each missionary who was killed.

In Kaifeng, one of the first Christians baptized was Wei Dao Chong, a worker in brass. His father was dead but his uncle, in whose home he lived, was violently opposed to Christianity and plotted to have his nephew beaten so badly that he would have to stay in bed for several months and be unable to attend church. But the changed life of the new convert so influenced the senior apprentice in the brass shop that he went to the uncle and said: "Why should you beat your nephew? Look how his ways have changed. He no longer gambles and curses as he did." The uncle decided not to beat him but practically forced him to leave home.

In a place not far from Chengchow is the home of a Christian named Feng Tien Ting. His wife was unwilling for him to be a Christian and as a protest against his faith committed suicide by hanging herself while he was at church.

Another Christian, Chang Hsieh Tao, accepted Christ against the violent opposition of his mother. Last summer on his return home from the Bible School she said to him: "You must either be buried alive or I will kill myself by jumping in the river." She did not kill herself, however, but forced him to stay at home and away from church for several weeks. At last one day he said to her: "Mother, I would like to go to church." In a rage she said: "Go! I will have nothing more to do with you." This man is now helping me doing country work near Kaifeng. Pray for God's blessings upon us and the workers, for we often sorely need divine help.

HENDON M. HARRIS.

Kai Feng, Houan, China.

We hope Champ Clark, the speaker of the house of representatives, will now vote for prohibition as it is badly needed in his neighborhood.

## NEW PLAN FOR THE BOARDING DEPARTMENT OF CLARKE MEMORIAL COLLEGE.

1. What is it? On Tuesday, December 29, the boarding department of Clarke Memorial College will be placed on the actual cost basis. Students will be charged only what board actually costs. Board then will cost not exceeding \$8.00 per month. Students may make it as cheap as \$6.00 per month. This plan ought to enable a large number of students to enter after Christmas.

2. Why the change? Two causes lead to the change: First, the necessity of putting the college on a safe, substantial business basis. Second, to make it possible for boys and girls to come to school who are not able to pay higher prices for board.

3. What of the future? The college is now on the most substantial basis since its establishment. To put the plan into execution has necessitated heroic sacrifice on the part of some. But the pathway of larger usefulness has ever been the pathway of sacrifice. The future of the college is now full of promise to those who have "borne the burden and heat of the day." Quite a number of new students are expected after Christmas.

M. O. PATTERSON.

## THE PASSING OF DR. WILLINGHAM.

Wm. H. Smith.

Thousands of people all over the world will hear the announcement of the death of our great missionary leader with profound sorrow. He was one of the best known and most beloved men among Southern Baptists. The knowledge of his work and a deep love for him were not confined to Southern Baptists, but were world-wide among Baptist people and existed to a large degree among Christian people of all names.

Rev. Robert J. Willingham, D. D., the General Secretary of the Foreign Mission Board of the Southern Baptist Convention, located in Richmond, Va., died on Sunday, December 20, 1914, a little before 12 o'clock. He was on his way to Sunday School at the Second Baptist church of that city, and not feeling very well he stopped in at the Jefferson Hotel. He became suddenly worse, and family, friends and physicians were summoned. He rallied for a time, then grew worse and passed away. How characteristic of his whole life that he should be stricken on his way to God's house.

In September, 1895, he became the Corresponding Secretary of the Foreign Mission Board. He took charge of the work at a time when the treasury was not only empty but burdened with a heavy debt. The finances of the whole country were out of joint, and four months of the convention year had passed. So bravely did the new Secretary work for the remaining eight months that the contributions to the work that year were increased over those of the previous year. Dr. Willingham soon became recognized as one of the greatest missionaries in the whole country. He saw the work of the Foreign Mission Board make marvelous advance during the twenty-one years he was Secretary.

The contributions to the work grew from \$106,332 in 1893 to \$587,458 in 1914. The number of missionaries in the foreign field was 94 when he became Secretary. Now there are 300 missionaries. The number of native converts has increased from 3,288 to more than 30,000 at the present time.

A little more than a year ago Dr. Willingham was stricken with a serious illness. Only during recent weeks did he seem to make any considerable advance toward recovery. He was hoping that before very long he would be able to get back into the work of visiting the churches and various meetings, as he had done in other years. It was a great sorrow to him during the meetings of the various Baptist state conventions this fall that he did not feel able to attend any of them. He loved his brethren and was always glad of any opportunity to mingle with them.

It would be impossible in this brief sketch to mention the splendid and lovable traits of character that inhered in this great missionary leader. They were very many and very great. But that which stood out above all else was his intense missionary zeal. He believed in the cause with all his heart. For it he was ready to go to the supreme point of sacrifice. For the last nine years this writer has been intimately associated with him, and knows better than almost anyone else how unsparingly he threw himself into the work. It may be said truly and literally that he gave his life for the work. It was a joy to him to pour his boundless energy into the cause that was so dear to his own heart and which he believed was so near to the heart of his Lord.

In the year 1907, after he had been secretary for fourteen years without a single vacation and almost without a day's rest his brethren planned for him, with Mrs. Willingham, to make a trip around the world, visiting our foreign fields. It was hoped that this trip would be somewhat of a rest and recreation to him. He was in desperate need of a change. He had worn himself out in the work, but, alas, the trip proved to be anything but a rest to him. With his usual energy he undertook to travel almost day and night in order to see as much as possible of the fields. The burdens of the missionaries and the awful scenes of need among the heathen nations seemed to weigh more heavily than ever on his heart after his return home. He plunged immediately into herculean efforts to try to increase the zeal of his brethren at home for the lost peoples, whose desperate need he had seen. The result was that he had his first breakdown in the fall of 1908.

Unfortunately financial conditions were bad following the panic and for the first time in many years the board was compelled to report a debt at the meeting of the Southern Baptist Convention that year in May. With his peculiar dislike of debt and with the consciousness that the burden of debt was hindering the work and made it impossible to extend it as it should be, his anxiety became only the greater, and the burden grew more and more heavy upon him. He felt the responsibility for the en-

tire work, and was altogether unable to throw it off. The result was that he became worn out and broke down at the age of sixty when he ought to have been almost in his prime.

The funeral service that was held in honor of our great missionary leader took place at the Second Baptist church, Richmond, Va., on December 22nd, 1914, in the presence of a vast host of sorrowing friends. All of his children were present except one daughter who lives in Texas, and his missionary son in far-away Japan. The service was conducted by Dr. T. Claggett Skinner, the pastor of the church of which Dr. Willingham was a devoted faithful and efficient member. Dr. Skinner was assisted by Dr. J. B. Hutson, president of the board; Dr. Geo. W. McDaniel, Dr. Emory W. Hunt, Dr. B. D. Gray, Dr. C. S. Gardner, Dr. W. W. Landrum, Dr. R. H. Pitt and three secretaries of the board, Drs. Smith, Ray and Love. Dr. Hunt, of Boston, brought words of loving sympathy and tribute from the Foreign Mission Society of the Northern Baptist Convention; Dr. Gray a similar message from our sister board at Atlanta, and Dr. C. S. Gardner from the Southern Baptist Theological Seminary at Louisville, Ky. Dr. Landrum, a life-long friend of the family, and for many years their pastor, with deep emotion, paid loving tribute to one whom he had known so long and so well and loved so tenderly. Dr. Pitt, as chairman of a special committee appointed by the Foreign Mission Board, read a paper voicing the board's appreciation of its great secretary, and its deep sorrow over his departure. Then his body was lovingly laid away in beautiful Hollywood, near the resting place of Curry, Hawthorne, Hatcher and Whitsett, to await the resurrection morn. The love and sympathy of a mighty host of friends were manifested in the vast number of beautiful floral designs which not only covered the grave but much space around.

How we shall all miss him both at home and in the far off fields! Telegrams and letters of love and sympathy both to Mrs. Willingham and the board have been pouring in from all over the convention and from other parts of our own country and they will come for a long time from foreign lands. The missionaries loved him like a father. Such indications of love and fellowship are comforting. They are received with profound appreciation. But after all there is only one way in which we can worthily honor Dr. Willingham and that is by throwing ourselves with new zeal, enthusiasm and devotion into the cause to which he gave his life. Let us join in importunate prayer and give ourselves with a heroic spirit of self-sacrifice to the advancement of our world-wide work. It is an hour of crucial and profound need.

The Pocket Testament League has been distributing Testaments among a large part of the British army, and a great revival is reported. In one place there are said to have been 1200 conversions and the men have been transformed in their habits and life.



## Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor, Jackson  
Direct all communications for this department to the editor.  
MISS FANNIE TRAYLOR, Young Peoples Leader, Jackson  
MISS MARY RATLIFF, College Correspondent, Raymond  
MISS M. M. LACKEY, Corresponding Secretary-Treasurer, Jackson  
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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

"Give as you would if an angel awaited your gift at the door,  
Give as you would if tomorrow found you where giving is o'er.  
Give as you would to the Master if you met His loving look,  
Give as you would of your substance if His hand the offering took."

## LET US PRAY.

Friday, January 8.

For all volunteers for mission work.  
If any man will do His will, he shall know of the doctrine.—John 7:17.

Saturday, January 9.

That the result of study and fellowship be renewed strength for service.

That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man.—Eph. 3:16.

Sunday, January 10.

For our pastors who more than any human agency, make successful work possible.

But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God which trieth our hearts.—1 Thes. 2:4.

Monday, January 11.

For efficient, faithful, presidents of missionary societies.

That ye may approve things that are excellent, that ye may be sincere and without offense till the day of Christ.—Phil. 1:10.

Tuesday, January 12.

For all rural societies.

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.—Rom. 8:10.

Wednesday, January 13.

For all corresponding secretaries.

I sought the Lord, and He heard me, and delivered me from all my fears.—Psalms 34:4.

Thursday, January 14.

For all treasurers of missionary societies.  
For the Kingdom of God is not meat and drink but righteousness and peace and joy in the Holy Ghost.—Rom. 14:17.

## A FRONTIER BOX.

Recently the W.M.U.s of the Bogue, Chitto Association met and packed a box for one of the frontier missionaries. The missionary lived in New Mexico had a wife and two children, drove 140 miles to his appointments each month and received \$350 for a year's salary. He had spent a thousand dollars on his education, but his wife's health had forced him to seek work out West and he had taken work under the appointment of the Home Board. The box sent him was valued at \$165, containing entire outfits of clothing, bedding, linen, etc., for each one of the family. The following is the letter received from the missionary:

Dear Sisters in Christ:

The dungeon shook and the chains fell off. We did not know how we were going to get through this winter, but when we received a letter saying that we were going to get a box from your association the dungeon began to shake, but the chains did not fall until two and a half weeks later, when the box arrived safe and sound.

I had been lamenting the condition of my clothing and so had wife. She did not know how she was to replenish her bedding or clothing either, but when the box arrived and we tore off the top you cannot imagine our joy, for it contained everything that we were so greatly in need of. You do not know how close it brings us to you, though you are far away from us and to say that we are thankful does not begin to express our feelings for the good and timely things sent. Your association will always have a place in my heart, and while we are so grateful for the things sent, there is another feature of the matter that I appreciate above all the gold of Ophir or the silver of Peru, and that is to know that such a holy band of brethren and sisters are praying for us. Though dark clouds hover over us we know that through prayer and labor we will succeed. It was prayer, you know that went with Daniel into the lions' den and shut the mouths of those shaggy-headed lions. It went also with the Hebrew children into the fiery furnace, and in the days of Joshua it stretched forth its strong arm and took the sun by its golden bit and stopped it.

So we do not know how to express our thanks to you. Words are inadequate to do it. So we turn to God, the giver of all good gifts and thank him for putting it in the hearts of so noble a band of sisters to send us the much-needed articles. Surely if ever I chance to visit Mississippi I will hunt up your association, for it must be the best in the State. Continue to pray for us.

Your brother in Christ Jesus.

## LITERATURE FUND.

Amount on hand reported.....	\$16.45
Gillsburg W.M.U.....	90
Blue Mountain W.M.U.....	2.85
Armstrong W.M.U. (Columbus).....	3.00
Total.....	\$23.20

## FROM MISS FANNIE TRAYLOR.

I am not able to express my joy when I think of the confidence you all, the State W.M.U., have placed in me. For me to say that I am not equal to it would be revealing a lack of confidence in my Master. I will say "I can do all things through Christ, who strengtheneth me." Mrs. McLure has assured me I can do the work of Young People's Leader, and with the prayers of my Christian friends back of me, how can I fail?

In accepting the work I assure I will do my dead level best. Mrs. McLure has taken my regular practical work from me in order to give me an opportunity to get all the help possible while here on my special work.

I will send a letter in a few days especially to my Auxiliaries.

FANNIE TRAYLOR.

My Dear Mrs. Enochs:

We have organized a Y.W.A. here, and I want to make a report. At our first meeting, October 11, we enrolled nine members, but as two have moved away we now have only seven. We use the Royal Service programs, and meet on the first and third Sundays. So far we have given five dollars to the Sunday School Rooms Building Fund here; \$1.65 to the Orphans, and \$1.50 to the Christmas fund for China, which I am enclosing to you to be sent on.

With best wishes, I am

ALMA BERRY,

Terry Y.W.A. Secy.

Dear Auxiliaries:

A few days ago when I received the news that I had been elected as young people's leader for our State, I caught a glimpse of what the young people of Mississippi can do if they are enlisted in mission work.

The great cry of our churches today is "lost power." Dear leaders, here is our opportunity to regain lost power, teach these young people to observe the commandments that have been given us.

One thing we have neglected, that is the training of our young people after they are converted. Teach them the purpose of power that they may be entrusted with it.

'Tis easy to be selfish in the Christian life. We must share our knowledge and usefulness with others. Plant your life in the lives of the Sunbeam and Royal Ambassadors. Their usefulness is contagious after you get them interested. We must invest our lives in the lives of these young boys. Find ourselves in the heart of the Y.W.A.'s.

I appreciated the confidence placed in me by the Convention Board in entrusting this work to my hands. If it were not for the trust I have in my Master for wisdom and strength, I would not undertake it.

Dear readers, I'm depending on your prayers for our success in this responsible work.

Your humble servant.

FANNIE TRAYLOR.

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## COBB ON THE WAR.

In his own forceful style, Irvin S. Cobb, of the Saturday Evening Post, writing in the Red Cross Magazine for January, tells of the misery he saw during his recent trip in the European war zone. Speaking of those made homeless and destitute by the war, he says, in part:

"I saw them tramping aimlessly along wind-swept, rain-washed roads, fleeing from burning and devastated villages. I saw them sleeping in open fields upon the miry earth with no cover and no shelter. I saw them herded together in the towns and cities from which many of them ultimately fled, existing God alone knows how. I saw them—ragged, furtive scarecrows—prowl in the shattered ruins of their houses, seeking salvage where there was no salvage to be found. I saw them living like the beasts of the field would reject. I saw them standing in long lines waiting for their poor share of the dole of a charity which already was nearly exhausted. I saw their towns when hardly one stone stood upon another. I saw their abandoned farm lands where the harvests rotted in the furrows and the fruit hung mildewed and ungathered upon the trees. I saw their cities where trade was dead and credit was a thing which no longer existed. I saw them staggering from weariness and from the weakness of hunger. I saw all these sights repeated and multiplied infinitely—yes, and magnified too—but not once did I see a man or woman or even a child that wept or cried out."

## MORE POTASH COMING

American crops and soils are still as hungry for Potash as before the outbreak of the European War, which curtailed the Potash shipments.

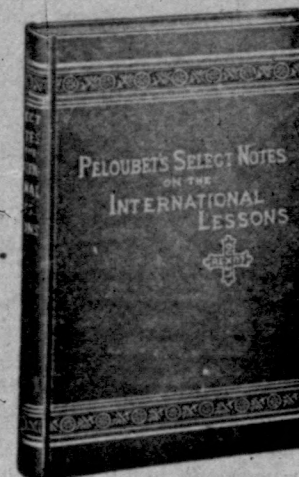
Some of the Fertilizer Companies are trying to induce farmers to buy the one-sided low Potash or no Potash fertilizers of a generation ago. This means a fertilizer that is profitable to the manufacturer, but not the best for the farmer. When the Syndicate in 1910 started the direct sales of Potash to dealers and farmers at reasonable prices, Potash sales increased 65 per cent. in one year, a clear proof that farmers know that Potash gives good yields, good quality and resistance to plant diseases.

Many of the Fertilizer Manufacturers are willing to meet the farmer's wishes and sell him what he thinks he needs. These manufacturers are now willing to furnish as much Potash as they can secure. They offer goods with 5 per cent. and even in some cases 10 per cent. Potash, if the farmers insist on it.

Shipping conditions are improving, more Potash is coming forward although the costs of production and transportation are higher. The higher price of fertilizers is not due wholly to the slightly higher cost of Potash. Much of the Potash that will be used in next spring's fertilizer had reached America before the war started.

There is no substitute for Potash. We can no more return to the fertilizer of twenty years ago than we can return to the inefficient farm implements or unprofitable livestock of that period.

H. A. HUSTON.

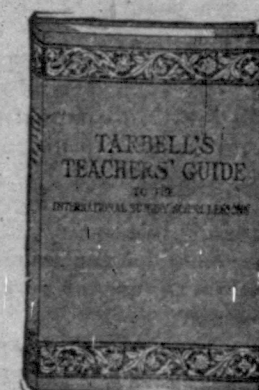
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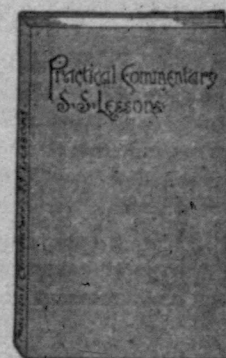


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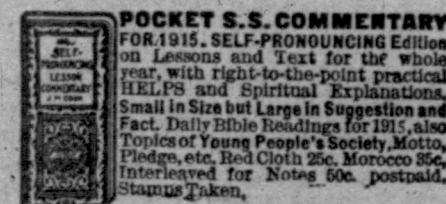
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### THE HELPING OF MARY ANN.

Jennie N. Standifer.

Celeste Cameron was pinning her modish hat on her golden brown head when her mother asked,

"Why are you starting to church so early, Celeste? It will be an hour or more before service begins."

"Last night the evangelist asked all Christians to do some personal work during the meeting. I have done so little for the Lord, mother, although I have been a Christian six years. I want to stop at the homes of several of my friends and invite them out to hear the evangelist."

"I wish you could persuade your brother Gerald to attend the meeting, dear. My talk has been in vain. He is not a Christian and is so indifferent to religious services. Make another effort to get him to go with you this evening."

"It will be useless, mother. He says he doesn't believe in religious revivals and that no one ever holds out who is converted during a protracted meeting."

"Seems to me that it is as bad not to hold out as to be utterly indifferent to the fact that he is lost. I have been praying for years for something to awaken my boy spiritually."

"So have I, mother. We will keep on praying and hope for something to arouse him during this meeting. Any errands this morning?"

"Will you pass near Mrs. Wiggins' home?"

"Yes, I will stop at the Alston's, who live on the avenue in front of the Wiggins. Any message to the washer lady?"

"Yes, I want the clothes brought home this afternoon, if possible. The mending must be done tomorrow, as we are to have our pastor and the evangelist dine with us Saturday."

"I will deliver your message."

Celeste called at a number of stately homes and gave the invitation to more than a dozen polite but unconcerned friends. One and all made excuses for non-attendance of the meeting. Feeling that she had at least tried to do her duty, she at last turned down a narrow back street, upon which Mrs. Wiggins lived. It was only a few blocks from the homes of the rich and prosperous to the homes of the strugglers for existence.

On the steps of a dilapidated old house sat a sorrowful, ragged, barefooted girl of twelve singing to a puny, whining baby of two. The girl arose and greeted Miss Cameron with a delighted grin.

"Howdy, Miss Celeste! Wanter see ma?"

"No, Mary Ann, you can deliver my message. I do not want to interrupt your mother's work. Tell her that mother wants the washing brought in this afternoon, if possible."

"Yes'm, I'll tell her. Tommie's had bites on his back and been so

cross that I got him to nuss and don't git much time to help ma. But she'll git the iron'n' done by sun down, I know."

"Very well, Mary Ann."

The handsomely dressed young woman was starting down the side walk when she suddenly turned and asked,

"Have you been attending the protracted meeting, Mary Ann?"

"No'm, I been er-wantin' to go, but—" she hesitated, looked down at her bare feet and stammered, "Ma says I'm too big to be goin' to meetin' bare-footed, an' my shoes wore plumb out last winter. Pa ain't been workin' since Christmas, and we gotta pay rent an' eat."

"I understand, Mary Ann. Would you like to go to the meeting?"

"Yes, ma'm, I sure would," declared the girl, with emphasis. "I ain't forgot what they told me about the Bible when I went to Sunday School last winter. But that dress the aid ladies gimme is wore out."

"I will send you some clothes, Mary Ann, and you must go to the meeting when your mother can spare you."

"Yes'm, I will."

That evening as Celeste was dressing for church the house maid ushered a smiling little girl into the room. It was Mary Ann Wiggins, clad in all the bravery of a neat ready-made gingham dress, tan shoes and stockings and a sailor hat.

"I come to fetch home the close, Miss Celeste," she said, "and I want to say thankee for these nice close and hat and shoes. I am er-go'in' to meetin' every time I can git off, from this on."

"I am so glad your clothes fit and you are pleased, Mary Ann. Can't you bring some of your friends to the meeting?"

"I'll git all I can to come. May I jest tetch that there, Miss Celeste?" She pointed to a pile of shimmering ribbon on the dresser.

"Certainly, child. Do you like pretty things?"

"Yes'm, I jest love 'em. Pa always 'lows when he ain't drinkin' that he's goin' to git me a rale silk sash and somethin' of lace when he gits the money."

The beauty-starved soul was looking hungrily through Mary Ann's pale blue eyes as she caressingly touched the dainty silk. Celeste took a box from one of her dresser drawers and handed it to Mary Ann.

"Here are some soiled laces and ribbons you may have, little girl. Get your mother to clean them, and—" "Oh, thankee! thankee! Miss Celeste!" She opened the box eagerly.

"Here is a rale sash and a big lace collar and a hair ribbon—and lots of nice things for ma and me both. I'll wear that sash to meetin' tonight."

"No, wait until you have a suitable dress. Here is a white lawn that is out of style that your mother can make over to fit you, and you can wear your sash and collar with that."

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"Yes'm, I will. Thankee, thankee, so much," replied the child, gratefully.

That evening Mary Ann was at church early. Celeste watched her with a smile, sitting to the front with staring eyes and open mouth, deeply absorbed in the words of the preacher.

A few evenings later the washerwoman's daughter was converted. She began at once to bring her friends to meeting. All were shabbily dressed and appeared in at ease in the beautiful church. Some only came once, but a few became interested and sought and found salvation.

One evening Mary Ann led her bloated, disreputable-looking father up the aisle. She wore the made-over white lawn, the pink sash and lace collar given her by Miss Cameron, and whispered to her friend as she was leaving the church:

"When pa saw me in all these nice things and I told him you give 'em to me so's I could go to preachin' he jest come with me soon's I asked him."

"I am glad you brought him to church, Mary Ann."

"Say, Miss Celeste, Christians don't get drunk, do they?"

"No, a real Christian wouldn't get drunk, Mary Ann."

"Miss Celeste, pray for my pa to be a real Christian."

"I will, little girl."

Before the meeting closed Mary Ann had the joy of hearing her father say he had found the Lord.

One day Celeste's brother Gerald came home with a worried look on his handsome face.

Judge Graham employed old Bill Wiggins as janitor of our office building while I was out of town yesterday," the young lawyer told his mother and sister. "Of course I can't positively refuse to let the old reprobate attempt the work, as the Judge is the senior partner of our firm, but it is a shame to have such a character around. He will be on a drunk in less than a week, and give us no end of trouble."

"Bill Wiggins was converted during the meeting," said Celeste. "He has been out of work all the year and his wife and children need his wages. Perhaps he will not get drunk any more."

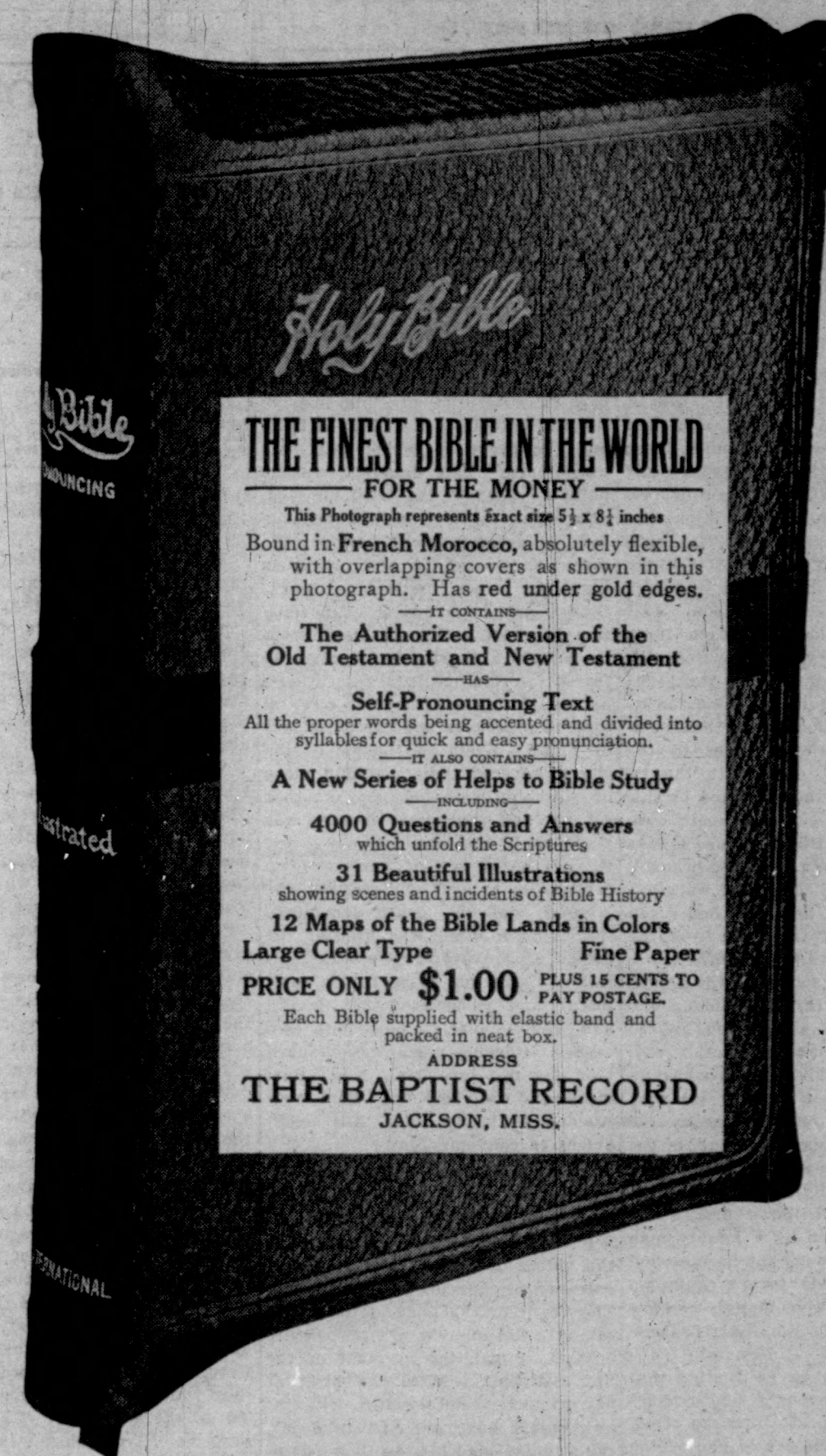
"No dependence can be put in these revivals, reformations. Deacon Jones persuaded Judge Graham to give Bill a trial, but it was a mistaken kindness. He is utterly untrustworthy."

(Continued on page 14)

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# SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

Lesson 3. January 17th.  
THE CALL OF GIDEON.

Judges 6:11-40.

Motto text: "Blessed is the man whom thou chooseth."—Ps. 65:14.

Outline:

1. God's call to Gideon.
2. God's proof of His presence.
3. God's altar supplants Baal's.
4. God's response to Gideon's double test.

Introductory: For forty years after the deliverance by Deborah and Barak from the Canaanites, the Israelites followed the Lord, and their land had rest from its enemies. Then they again departed into idolatry, and for seven years the Midianites prevailed against them. The Midianites and the Amalekites and "the children of the east" lived on the high plateau east of the Jordan, and each year made incursion upon their neighbors on the west, each foray carrying them further across the plain of Esdraelon. They destroyed the harvests, leaving no food for Israel, and for fear of them, the Israelites made dens and caves in the mountain sides. At length the Israelites, greatly impoverished by this continual invasion, cried again unto God for help. His first answer was by the mouth of an unnamed prophet, who reminded them of the warnings against idolatry that God had given them, and that their sin was the cause of their defeat in conflict.

1. The real response to the appeal for help came through Gideon the son of Joash, one of the divisions of Manasseh (Josh. 7:2). As he threshed his father's wheat in the wine press, a shallow pit with mud walls, that he might escape the notice of the enemy, the angel of the Lord (who seemed afterward to be the Lord Himself) appeared to him. The heavenly visitant's first words recognized Gideon as a mighty man of valor, the capacity for courage and leadership of this future champion being visible to him, though we have heard nothing of his military prowess up to this time. Gideon sounded a hopeless note when he replied that the Lord who wrought his miracles for their fathers had forsaken them, yet his hopelessness was not of the incurable kind, as the event proves. The Lord looked upon him, and promised that he should save Israel from the Midianites, if he employed the strength he had, relying upon God's help. Gideon was still uncertain, realizing his own weakness, and the lack of influence of his family in Manasseh, and finally asked as to whether this were divine guidance.

2. Withdrawing for a time, Gideon prepared a kid and unleavened cakes, which he set before the angel, who still sat under the oak in Ephraim. The heavenly messenger, directing that the food be spread on a rock and the broth be poured out upon or beside it, touched them with the end of his staff, and brought forth out of the rock fire which consumed them. With this miraculous sign, he

departed out of Gideon's sight, leaving him convinced that the call came from God, and overcome because he had seen the angel of the Lord face to face.

3. Gideon's energy, independence and readiness for service show themselves in his next act. When the angel left him, he built an altar whose name voiced a prayer to the true God for help—Jehovah Shalom (the Lord send peace). That night the Lord, unwilling to grant the prayer until his own worship had been fully restored, gave him instructions to tear down the altar of Baal, and the grove in which Baal was worshipped. This done, he was to build an altar to the Lord his God, and offer thereon in sacrifice his father's seven-year-old bullock, the second in size of the herd, using as wood the trees he had cut down. Gideon asked no advice or permission in obeying this command from the highest authority, but because he feared interference from his father's household or the idolatrous city, he took ten servants and carried it out by night. When the people of the city discovered their god and place of worship destroyed, and another set up, and immediate inquiry was made as to the one responsible for it, Gideon the son of Joash, known perhaps as a lover of Jehovah, was accused, and his death demanded. But though Joash was himself the owner of the overthrown altar, his fatherly affection came to his son's rescue, and he declared that Baal, a god, could surely plead his own cause. Gideon's name was changed that day to Jerubbaal. Let Baal plead, and the pleading of Baal, poor wooden or brazen idol, was insufficient to condemn him.

4. At that time the Midianites, the Amalekites and the children of the east made a new incursion, and passing over the Jordan, encamped in the valley of Jezreel, the southeast entrance to the plain of Esdraelon. The Spirit of the Lord clothed himself with Gideon—"a man the vesture of God, a man the garment of the Spirit divine!" With the blast of his trumpet, the Abiezrites, who but now would have put him to death, came together to him as their champion. The new commander called together the men of war from Manasseh and Asher, from Zebulun and Naphtali, and made ready for the conflict. Yet once more, by a double test, would he make sure that God would save Israel by his hand. He asked that he might put a sheep's fleece out in the night, and might find dew upon the fleece, while all the ground was dry. God gave him abundant answer, for he wrung out from the fleece a whole bowlful of water. He then asked that the dew should be formed upon the ground, and the fleece be dry, and this also was granted, as a proof of his divine commission. Says Dr. G. Campbell Morgan, "Gideon was a man so afraid of himself that he must have proof on proof; but so sure of God that he was content with three hun-

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dred men and lamps and pitchers and trumpets to lead an attack upon a great host."

### Arouses the Liver and Purifies the Blood

The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, arouses the liver to action, drives Malaria out of the blood and builds up the system. For adults and children. 50c.

### MINISTERIAL RELIEF. (Salary of Old Preachers.)

The support of the old soldiers of the cross who are compelled by the wear of service and the ravages of time to turn the affairs of the Kingdom over to the younger. They who have fought the good fight have kept the faith and we have received of their hands an inheritance of pure and undeffiled religion.

We have contributed to this cause slightly, but is it not a fact that this is a tender cause which has not received due consideration? Due probably to a lack of information on the part of some and to a lack of inspiration on the part of others. After asking divine aid to rightly divide the truth, after looking for statistics, and looking for a thus saith the Lord, I came to the conclusion that the Baptists were at least in one particular somewhat lacking.

Is this benevolence or a duty ordained of God? Let us call Paul a qualified, an inspired witness, to the stand. He can answer for the scales have fallen from his eyes. 1 Cor. 9:11-16: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. \* \* \* Even so hath the Lord ordained that they which preach the gospel should live of the gospel. \* \* \* Yea, woe is unto me if I preach not the gospel." We get here God's side, the preacher's side and the church's side of the preacher and his hire.

God has ordained on His side in His infinite power, love and wisdom that they that preach the gospel should live of the gospel. Does this mean that a man is to start in boyhood and put his whole heart, soul, mind and strength into the gospel, then when he is old and incapacitated physically and mentally to labor be turned out on the mercies of the world as an object of charity and the church regard their contributions to him as an act of benevolence?

The preacher's side is clearly defined by Paul. God has ordained that he preach the gospel and woe is unto him if he preach not the gospel. He endured all things that he might preach the gospel with the

greatest possible force. Better for him to starve than to assert this living right of a gospel support to the detriment of his divine commission. Paul labored for a support at times rather than beg or appear to be working for money. Just so many a preacher has labored and suffered for the necessities of life, went forward with a cheerful disposition, with a tender and loving heart, and with an ever-extended helping hand. This labor was not in accord with the ordinance adopted and approved of God but as Moses permitted divorce because of the hardness of people's hearts, it is so.

The church was included in this ordinance as the party of the second part. Ordained for Paul to preach, ordained for the churches to support him. The interpretation of this Scripture is so plain we need not err therein though we appear foolish in many of our interpretations. Woe unto Paul if he did not God's ordained will, woe unto the church if it does not God's ordained will. If a preacher has followed God's command into the ministry and puts his heart, soul, mind and strength into it as long as he is able to do so, according to my humble interpretation of God's word it is the ordained will of God that the church support him until he enters that home where he will wear a robe of righteousness and sit down to eat and drink with Christ in his Kingdom.

Our government provides homes and pensions for its soldiers. Our orders establish and maintain homes for the ones whom they feel under obligation to support. Are the children of this world wiser in their generation than the children of light? Would it not be ideal for the Baptist to have a congenially located tract or tracts of land with cottages thereon for these ripe old saints?

A general in the present war gave orders for his men to get correct range, take deliberate aim, fire, then watch the results. With the multiplicity of burdens upon us and the buzz of the times ringing in our ears, will we pause, take a grip on the promises of God, then send a volley of petitions directly into the Holy of Holies for the maintenance, for the comfort and happiness of these old preachers from whom we have received so much and to whom we owe more than we can ever pay, then pay and watch for results?

"I was aged and infirm and you ministered unto me."

J. A. MAXWELL,  
Shaw, Miss.

THE POLITICAL BOSS IN EUROPE.  
By John Howard Harris, President of Bucknell University.

The political bosses in most parts of Europe differ from the political bosses in America by being hereditary in certain families. There are three such families now prominent, the Hohenzollerns, the Hapsburgs, and the Romanoffs. The reigning house in Britain has been shorn of its power, and that of Savoy in Italy has been in power so short a time that it has not yet greatly impressed the minds of the people of that Peninsula. These families have drawn to themselves and maintain the ownership of vast estates. Thus the head of the Romanoffs owns realty to the amount of six hundred and forty million acres, an area equal to one-third of the United States, besides interests in a large amount of other property. The head of the Hohenzollerns owns vast private estates, lands, castles, forests and mines, and receives from the public treasury nearly four millions. The head of the Hapsburgs receives from the public treasury in addition to great private estates over four and a half millions.

The various ruling families of Europe of whom these three are the most powerful have formed a close combination to maintain their monopoly of government. No one is allowed to marry outside the combination under penalty of his children being excluded from the combination. Thus the children of Archduke Francis do not succeed their father because their mother's parents were outside the pale.

They have besides persuaded themselves and nearly all the people that they are a superior caste, of better quality than the others and so have a certain divine right to rule, and the others a divine duty to obey. This is in accordance with the teaching of Plato, who advised that the ruling caste should be taught that they are a people of gold, the others of silver, copper or iron. So the present head of the Hohenzollerns has repeatedly declared that they hold their right to rule direct from God. As a corollary from this, the people in such countries have no rights but only such privileges as are conceded by the combination. Also there are no citizens in our sense, but only rulers and subjects.

The ruling caste do not consider themselves subject to the ordinary morality. Thus Plato conceded that the rulers might tell "seasonable falsehoods" and that they might use falsehoods as physicians use medicine. The doctrine of Plato and Machiavelli is adopted by Frederick, the great Hohenzollern. He warns his successors against the foolish mistake of not breaking alliances when their interest requires it. This doctrine that the common Christian morality is not binding on the hereditary ruling caste is not peculiar to the Hohenzollerns, though more fully and frankly proclaimed by them than by others in recent times. Yet the falsehoods, they teach, must be used with discretion. It is better, therefore, that the prince should cause the "seasonable falsehoods" to be disseminated by his subordinates, and he should always proclaim or cause his friends to proclaim the sanctity

of the royal word. Especially will it be easy to over-reach an honest, truthful and well-willed man and make the defender appear to be the aggressor.

In order to maintain themselves in their monopoly the hereditary political bosses in Europe manage to control the church, the schools, the civil service and above all the army. They flourish by strife and war. Nearly all the wars in Europe have been caused by the ruling families. While the Hapsburgs have gained most of their political power and possessions by "favorable marriages and opportune deaths," the Hohenzollerns have won theirs by successful wars. They follow the maxim of Frederick, "We monarchs take what we can, when we can, and are never in the wrong except when we are compelled to give back what we have taken." Once the hereditary political boss has involved his country in war it becomes a matter of life and death to the nation to sustain him. He thus binds the nation more firmly to his dynasty, and endures greater hostility abroad which helps him at home.

One great advance towards peace will be the elimination of the hereditary political bosses, all of whom have reached their position by war, and maintain their place only because of race hatred, national jealousy, religious animosity, economic rivalry and the wars which they have kindled therefrom.

The best statement as to the cause of the present war was given me by a gentleman in Vienna who, classified himself as a conservative socialist. After stating that meetings in the interest of peace had been suppressed by the government, he said, "The two Kaisers do not want peace. They want to restore the waning prestige of their houses by war, and a war with Russia will be popular with the Germans."—Baptist Commonwealth.

### TO PROSPECTIVE SEMINARY STUDENTS.

There may be some preachers who read the Record who are intending to attend some seminary after Christmas or it may be there are those who are thinking of taking pastoral or inspirational course. I want to welcome you to the Southwestern Seminary. I think we have as fine spirit among students and professors here as one could find anywhere. As one of our Mississippi brethren expressed it: "I do not think," said he, "there could be a sweeter spirit or a more harmonious band of workers outside of Heaven."

We have inspiration in every class room and in every recitation, not because this seminary runs altogether to the inspirational and there is no hard work here, but because there is

## Popular Song Books



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inspiration in hard work done for the great cause of Christ and done under a corps of godly professors such as we have.

It is true that the Southwestern Seminary has not gone to seed on the question of culture to the neglect of everything else, but even on the score of culture the Southwestern Seminary does not lag behind. It would be an almost unthinkable thing that graduates of Yale, the University of Chicago and the Southern Baptist Theological Seminary should be satisfied with a low standard of scholarship.

I will give a few items that may be of interest to prospective students. Houses rent from \$6 to \$15 per month. Board and room in Fort Worth Hall \$16 per month. There is a good public school running through the eleventh grade near the Seminary. Living expenses generally are no higher here than in Mississippi. I suppose that more than half the preacher students have work in the surrounding country.

C. C. BRISCOE.

P. S.—Nineteen Mississippians have enrolled to date. We will gladly welcome others.

## Mississippi Woman's College

We are now in the midst of our third session with increased attendance and greatly improved equipment. Our new Administration Building is the last word in college architecture. In addition to regular college courses the students are trained in denominational, church and Sunday School work. If you desire your daughter to receive a standard college education, to be developed in Christian graces, to be a more loyal because a better informed Baptist, send her here.

For new catalog, address

J. L. JOHNSON, Jr., President, Hattiesburg, Miss.



## COMB SAGE TEA IN LIFELESS, GRAY HAIR

Look young! Common garden Sage and Sulphur darkens so naturally nobody can tell.

Grandmother kept her hair beautifully darkened, glossy and abundant with a brew of Sage Tea and Sulphur. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, itchy scalp and falling hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur, because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and abundant.

### FOR THE CHURCH

## The New Baptist Praise Book

The Words of the Hymns are Set Between the Staves in All Editions.

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## Immanuel's Praise

The Largest and Most Comprehensive of the Alexander Hymn-books.

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#### DENTIST

Special Attention Given to Children's Teeth and the Treatment of Gum Troubles

Souther Bldg. Jackson, Miss.

### THE HELPING OF MARY ANN.

Jennie N. Standifer.

(Continued from page 11)

"I hope he will make good, Mary Ann is very sure her father has been converted."

"Mary Ann is your protégé, isn't she?"

"I gave her some clothes and got her to attend the meeting. She has been a model of faithfulness ever since her conversion."

"Likes to show off her finery. She will backslide as soon as the new wears off. That is the way with the great unwashed when you try to uplift them."

"I won't believe it. Mary Ann Wiggins is the only soul I ever helped lead to the Lord. I couldn't talk to her but I provided a way for her to go and hear the gospel. I am hoping great things of her."

"You'll be sure to be disappointed, sister mine," laughed Gerald. "Miss Wiggins will probably be a fit subject for your next revival work, provided you donate another outfit for dress parade."

But as weeks and months passed, contrary to this prediction, Mary Ann remained steadfast. With a gladness in her heart she had never known before, Celeste watched the little girl develop as a Christian. She brought new pupils to Sunday School and always a goodly company of humble neighbors accompanied her to prayer meeting.

Another source of gratification to Celeste as the months came and went was that Billy Wiggins continued to hold his job as janitor. Never once was he known to take a drink.

The summer drew to a close and the brisk breezes of autumn were blowing. One morning as Celeste was starting to Sunday School she was joined by Gerald.

"May I be your escort to church, little sister?" he asked, sheepishly.

"Delighted to have your company, sir; and won't you join the Baraca class, Gerald?" asked the sister eagerly.

"That is my intention. The truth is I have had my eyes opened in things religious this summer. Yesterday morning with tears in his eyes, Bill Wiggins told me of his struggle to lead a straight life, and how he knew his prayers and the prayers of good people had helped him keep to the right. He has gotten all of our office men to go to Sunday School and church as regular as Sunday comes. Yesterday he asked me to join the Baracas. I laughed in his face, but last night I thought it out and I came to the conclusion that Bill Wiggins has something in his heart that I haven't and I need it to attain the highest type of manhood. I am going to put myself in the way of finding it, and want you and mother to pray for me."

"We have been praying for you

for years, dear boy. Remember 'seek and ye shall find' is a sure promise, my brother. I see now that in helping poor little Mary Ann find salvation I indirectly brought the answer to my prayer for my own brother. May the Lord especially bless Mary Ann."

"Amen!" responded Gerald, heartily.

### LOUISVILLE SEMINARY LETTER.

Our seminary observes Thanksgiving as one of the few holidays. As this holiday came during the revival meetings of Louisville, all the Home Board evangelists and Baptist pastors of the city had a union service at Broadway Baptist church. After most interesting reports from the different churches, Dr. H. L. Winburn, of the Walnut street church, preached a Thanksgiving sermon. There was a large audience as well as a spiritual service. After this service, thanks to Brother J. C. Vick, manager of New York Hall, the students were served with a most excellent turkey dinner. In fact, our fare is uniformly good, although we pay only nine dollars a month table board. The day following Thanksgiving, we began our ordeal of quarterly examinations. But at the close of these our spirits were refreshed by the exercises of our monthly missionary day. First the students of the different states met in their respective places. The Tri-State organization of Tennessee, Mississippi and Arkansas, was addressed by Brother W. C. Sayles, a Kentucky mountain pastor, who is aiding in the evangelistic campaign here, on the subject of "Mountain Assets and Needs." He gave us a wonderful picture of the possibilities of the mountains. At ten o'clock the seminary and training school students met in the chapel for the main service of the day. After devotions led by Dr. E. Y. Mullins we had the reports of students' religious work for the past month. One hundred and twenty-one students reported; 421 sermons preached, street talks and addresses, 103; Sunday School classes taught, 280; conversions, 76; baptisms, 23. Following this the secretary of correspondence committee read some interesting and inspiring letters from the foreign missionaries. Dr. J. M. Shelburn, of Howard College, Ala., then delivered a brilliant and interesting address from the theme, "The Proper Baptist Objective." We felt doubly the value of this month's missionary day since it furnished both inspiration and a rest after examinations, before taking up next quarter's work the following day.

Brother H. T. McLaurin has just undergone a somewhat serious operation upon his nasal cavities, but we are thankful to hear that he is doing nicely at this writing.

W. O. BEATY.

**Build Up With** 50 year tested reliable **Wintersmith's** general tonic. **DR. MARSHALL'S CATARRH SNUFF** 25¢

### Millman College For Young Ladies

Clinton, Miss.

The advantages are first class, the prices are right, and the location is central and accessible. Write for information and enter now.

### SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapiesin" guests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eruptions of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapiesin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapiesin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

### SOUTHWESTERN BIBLE CONFERENCE, SHREVEPORT, LA., JANUARY 24-31.

Two of our conference speakers for this year are Dr. S. J. Porter, of San Antonio, and J. B. Lawrence, of Jackson. Dr. Porter is well known as one of the clearest and best Bible expositors in the South. He will give expository lectures daily. Dr. Lawrence has no superior as an interpreter of the spiritual life and will give a series of lectures.

Either of these will be worth the time and expense of a long trip. Many other good things for the program will be announced later.

We are already receiving letters and cards saying, "I am coming," and shall be glad to receive many more. Sincerely and fraternally,

M. E. DODD, Director.

A lady had for a cook a colored woman who was "sanctified." She gave as her reason for the bread being burnt and the oatmeal being scorched that it happened while she was praying. After her voluntary retirement, another young woman applied for the position. In answer to a question, she owned to being a Christian and a member of the Baptist church. The prospective employer said, "I am glad you are a Christian, but my last cook was sanctified and allowed the things to burn while she was engaged in praying. To which she received the meek response, 'Yassum, I'se a Christian, but you couldn't tell it.'"

W. O. BEATY.

**RINGING in EARS  
DEAFNESS  
COLD in HEAD  
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QUICKLY RELIEVED BY THE OLD  
**DR. MARSHALL'S  
CATARRH SNUFF**  
25¢  
AT ALL DRUG STORES OR SENT PRE-PAID BY CH. KEITH CO., CLEVELAND, OHIO

### OPERATION.

On December 8 I came to the Baptist Hospital and had my appendix removed.

Before we went into the operating room, Brother Lipsey read God's word, then he, Deacon W. H. Dear, and Brother Bryan Simmons all earnestly prayed. Words cannot describe how helpful this was, for I felt sure all would come out right.

During the illness I have received so much gentle, loving care, telegrams, phone messages, letters, cards and beautiful flowers. Wish it were possible to send a sweet message to every one and tell them how full of tenderness my heart is. How unworthy I do feel.

What about this hospital?

Thank God we own it, and praise the Lord for the work that is being done here. Bro. Simmons preaches here on Sunday nights and everyone is given an opportunity of hearing a message from God's word.

Let us thank God for such noble characters as these who have charge of this great hospital. Such Christian nurses as are here surely are a great blessing to the world.

This is the tenth day since my operation and I am feeling fine.

Praying God's blessing upon this hospital.

W. E. FARR.

### AN EPOCH-MAKING REVIVAL.

Our readers will be exceptionally interested, we believe, in the progress of the revival campaign by William A. Sunday, in Philadelphia, which will be conducted for ten weeks or more, beginning January 3.

This is to be really an epoch-making event in the religious life of America. Revivals without number have been held throughout the country, but never before has so vast a project been attempted as the awakening of a city of 1,600,000 inhabitants.

### GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without gripping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

It is not without significance that this great religious enterprise resulted from the initiative of a secular newspaper. The North American, of Philadelphia, made a careful study of Mr. Sunday's work in Pittsburgh, Scranton and other large communities, and decided that the influence should be extended. Thereupon it organized an excursion for Philadelphia clergymen and more than 200 of the leading pastors of the city were sent to Scranton on a special train. During their two-day trip, as guests of the paper, they attended three of Mr. Sunday's meetings, and on their return began the work of preparation, which resulted in an invitation to the evangelist and the building of an auditorium to accommodate 20,000 persons.

### WOODVILLE.

When I came to Woodville seven months ago, I found a few Baptists with no house of worship, the old brick house having been abandoned some twenty years ago. No one here remembered if the Baptists had ever had a Sunday school, the Baptist children were attending the Presbyterian Sunday school, and the few Baptists had been holding services once a month in the Presbyterian church for years, when they had service at all. There being seven churches in Woodville, all with good houses of worship except the Baptist, which were very much overshadowed and discouraged until the State Mission Board came to our help with an appropriation sufficient to enable a pastor to move on the field, where he could do the pastoral work so much needed.

Woodville has a good citizenship, her people have a civic, moral and educational pride. The Wilkinson County Agricultural High School is located here, with a good faculty, which is the pride of the county.

After moving on the field I found that my hands were tied, and realizing the necessity of preaching and training along distinctive lines necessary to any kind of growth, we called a conference and enthusiastically agreed to undertake the task of repairing the old building. From a human point the financial part looked like an impossibility, but the committee with that heroic spirit, Dr. H. Guy Hathorn, as chairman, had a mind to work. We began a campaign of prayer and labor, and the most heroic giving followed that I have ever witnessed. Members of other churches, friends not identified with any church, even our Israelitish brethren all came nobly to our help. As a result we have repaired the old house, bought new pews and other furnishings, besides having it wired and beautifully electric lighted. All this was done in less than six months.

We also organized our Sunday school some months ago with seventy on the roll, and have held up well thus far. Also have organized a Woman's Missionary Union with a real live working force. Our membership has increased from twenty-three to forty, with more to follow soon.

The work is encouraging and the future is hopeful for a strong church. These are a loyal people, and it has

## UGH! CALOMEL MAKES YOU SICK. DON'T STAY BILIOUS, CONSTIPATED

"Dodson's Liver Tone" Will Clean Your  
Sluggish Liver Better Than Calomel  
and Can Not Salivate.

Calomel makes you sick; you lose a day's work. Calomel is quicksilver and it salivates; calomel injures your liver.

If you are bilious; feel lazy, sluggish and all knocked out, if your bowels are constipated and your head aches or stomach is sour, just take a spoonful of harmless Dodson's Liver Tone instead of using sickening, salivating calomel. Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working, your headache and dizziness gone, your stomach will be sweet and bowels regular. You will feel like working. You'll be cheerful; full of energy, vigor and ambition.

Your druggist or dealer sells you a 50 cent bottle of Dodson's Liver Tone under my personal guarantee that it will clean your sluggish liver better than nasty calomel; it won't make you sick and you can eat anything you want without being salivated. Your druggist guarantees that each spoonful will start your liver, clean your bowels and straighten you up by morning or you get your money back. Children gladly take Dodson's Liver Tone because it is pleasant tasting and doesn't gripe or cramp or make them sick.

I am selling millions of bottles of Dodson's Liver Tone to people who have found that this pleasant, vegetable, liver medicine takes the place of dangerous calomel. Buy one bottle on my sound, reliable guarantee. Ask your druggist about me.

## CABBAGE PLANTS

**GROWN FROM EXPENSIVE SEED**

**Early Jersey Wakefield**  
I pay from three to five times as much for Peter Henderson & Co.'s seed as other planters pay for ordinary seed. Actual figures, \$3.50 per lb. for Wakefields, \$4.00 per lb. for Flat Dutch, against 50¢ per lb. for ordinary seed. My customers get the benefit in

**PERFECT PLANTS AT NO EXTRA COST**  
Why not plant cabbage grown from high grade seed and raise a successful crop, rather than use plants from inferior seed and be disappointed in the results? It costs no more.

If I am out of the variety you want I will tell you. I NEVER SUBSTITUTE EXCEPT WHEN REQUESTED BY THE PURCHASER.

**Prices by Express:** 1,000 to 4,000, \$1.50 per 1,000; 5,000 to 9,000, \$1.25 per 1,000; 10,000 or over \$1.00 per 1,000.

**Varieties:** Early Jersey Wakefield, Charleston Wakefield, Henderson's Succession, Flat Dutch, All Frost Proof. Order early to be sure of the variety you want.

**Charleston Large Type Wakefield**  
Succession  
Short Stemmed Flat Dutch

**JOS. M. HARRISON  
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## FULWOOD'S High Grade Frost Proof CABBAGE PLANTS

My plants are well hardened, strong and healthy, and sure to please; will guarantee prompt, quick and safe delivery. Cultural directions sent with each order.

**Early Jersey Wakefield** (the earliest cabbage grown), **Charleston Large Type Wakefield** (the next earliest), **Succession** (the earliest flat head variety), **Short Stemmed Flat Dutch** (the largest and latest known). By express, 500 for \$1.25; 1,000 for \$1.00; 2,000 for \$1.00; 10,000 or over at 90¢ per 1,000. By mail 500 for \$1.10; 1,000 for \$1.00; 2,000 for \$1.00. Prompt shipments. Absolute satisfaction guaranteed.

**P. D. FULWOOD, TIFTON, GA.**

never been my privilege to work among more appreciative people. Pray for us.

Yours in the Master's service,  
C. L. WILSON, Pastor.

### STILL IN THE FIGHT.

Capt. W. T. Rathff, of Raymond, Miss., President of the Anti-Saloon League of Mississippi, addressed the Mississippi Conference. His address was enthusiastically received. He was perfectly at home on the platform. Of his speech I shall not write. The readers of your paper know in what splendid English he clothes his sentences. At the close of his eloquent address the Bishop took his hand and thanked him and bid him God-speed. Come again, Captain.

A FRIEND.

### MARRIED.

On Tuesday evening, November 24,

in the presence of a large circle of friends, at the home of the bride's parents, Miss Mary Jameson and Mr. Lee Sumrall were married. The ceremony was performed by the bride's father, assisted by Pastor J. L. Low.

Miss Mary is the second daughter of Rev. and Mrs. Jameson, of Ellisville, and Mr. Sumrall is a splendid young man of Laurel.

Many were the presents showered upon the young bride by her friends and all wish for the young couple a happy and useful life.

## Church Furniture

State your church requirements and send four plan for Free Estimate on cost of Pews, Pulpits, Pulpit Chairs, Communion Tables, Collection Plates, Bookcases, Envelope Holders, Communion Cup Holders.

**Boyle & Wile Mfg. Co.**  
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DALLAS

**Bank Fixtures**

# You Look Prematurely Old

Because of those ugly, gritty gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.



## NEWS IN THE CIRCLE MARTIN BALL

The First church, Brownwood, Texas, has arranged to have Dr. Geo. W. Truett to hold a series of meetings beginning February 8th. A great time is expected.

It is stated that there are 25,000 Greeks in New York, and a Baptist missionary has begun work among them. His name is V. Koundourione. Think you can pronounce it?

This scribe spent last week in Tennessee. Pastor Ryals, at Paris, is moving forward nicely in kingdom matters. His great church stands at the forefront in work and gifts.

The Texas Convention has combined the state and education boards. Dr. J. B. Gambrell has been chosen to take the oversight of each, or rather the combined boards.

The Christian Index announces that its present circulation is 11,925. Of these subscribers, 5,434 are paid in advance. The others are in arrears. Advertising contracts are fifty per cent less than last year.

The Tennessee Convention Board has eliminated the enlistment missionaries for the present. Two general missionaries were appointed. The co-operative pastoral work must be sustained. That is the Bible.

Dr. W. M. Lawrence has been selected to fill the chair of pastoral theology in Colgate University, left vacant by the death of Dr. Edward Judson. Dr. Lawrence has been serving the church at Hamilton, N. Y.

The Baptists of Oklahoma have secured the services of Rev. F. M. Masters, pastor of the Broadway church, Ardmore, Okla., for the presidency of the Oklahoma University. Let everybody pray for the success of the institution.

What a great shock the departure of Dr. R. J. Willingham is to every lover of the Lord. His health had been bad for sometime, but everyone hoped he would rally and be himself again. How he will be missed in all general meetings.

The American Baptist Foreign Missionary Society has now 700 missionaries on the field. The board expended over \$1,000,000 last year. Sixty per cent of the native mission churches are now self-supporting. That looks like missions pay.

During this year 1915 suppose we do our best to put The Record in the homes of our people. They will get from it inspiration, information and enjoy a beautiful fellowship they could get nowhere else. What a great brotherhood we are.

Dr. E. C. Routh, who has been serving as associate editor of the Baptist Standard, has been elected editor-in-chief. His writings are strong and helpful. He is a worthy successor to Dr. J. B. Gambrell. The policy of the paper will continue as it has been.

The Rockefeller foundation contributed \$45,000 to relieve the distress among the poor of New York City. The business depression has created great suffering at home. This seems to be a move in the right direction. Let the appropriations continue.

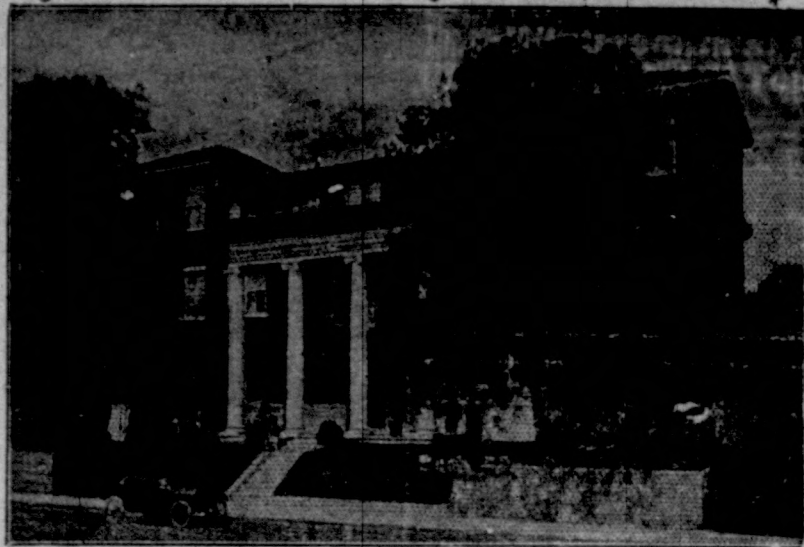
Dr. Shubourne, in the Alabama Baptist, is urging the organization of Baptist ministers in Alabama. It seems to us that the possibilities of an "organized ministry" on the proper basis would be wise and helpful. Much good might come out of it.

In the acceptance of Jacob L. White, of Macon, Ga., to the pastorate of the Tabernacle church, Atlanta, we feel that the wise thing has happened. Dr. White is a strong Baptist. He is a fine preacher and a splendid pastor. Every Baptist principle will be maintained.

The Pastors' Conference, Louisville, Ky., appointed a committee, consisting of E. C. Stephens, O. M. Huey and H. M. Bell to consider the advisability of holding monthly meetings to bring the white and negro Baptists in closer co-operation and aid the negro preachers in solving their difficulties.

Samuel N. Harper has been elected assistant professor in Chicago University. He will teach the Russian language and Russian institutions. Mr. Harper is the eldest son of Dr. W. R. Harper, the first president of the University of Chicago. Mr. Harper has spent much time in Russia studying.

December 28th, Brother J. H. McGee, of Geesville, Prentiss county, entered the heavenly home. For a number of years he was superintendent of the great Sunday School at Mt. Olive church, and always active in church work. He is now with the Savior and his splendid wife, who preceded him last October. We extend our deepest sympathy to his sorrowing daughters and other loved ones.



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CLINTON, Hinds County, MISSISSIPPI

### OPPOSED TO FOREIGN MISSIONS?

By Claude Eager Johnson.

At a Baptist Association in North Mississippi the question of Home and Foreign Missions arose.

Bro. A rose, voluble in his support of Home, vehement in his denunciations of Foreign. Bro. B got on his feet in like armorial guise. Bros. D and E and F and G, until it seemed the moderator stood the only man for Foreign Missions on the ground.

Pointing to a young, light-haired fellow just home from Mississippi College, Bro. Moderator called on him for a speech in favor of the much scandalized and boycotted cause. The young man spoke well. Warmer grew the atmosphere of the room. Bro. J sprang up, then Bro. Q. Finally Bro. W. But calm, unabashed, again rose the college youth. "One question, Bro. Moderator,

please." Then turning toward the agitated crowds: "Let every man in this house who ever gave a dime to Foreign Missions raise his hand."

Are you opposed to Foreign Missions? Do you share Bro. A's, Bro. B's disbelief in such foolish waste of time and funds? Do you array yourself against your pastor's earnest plea? Against Christ's? How about your dime?

"Go ye into all the world and preach the gospel to every creature." That is Christ talking and he is talking to you. "Go ye." Invest your dime, just one for a beginning, and see how quickly your disbelief will turn into joyous confidence, how your indifference will change to keen interest. For where our treasure is there will our heart be also, and with so many of us, sad to say, how close to our treasure is—our dime.